'Ānanda-bhairava' attributed to Premdas.

'Ānanda-bhairava' (in Bengali) attributed to Premdas. The Bengali IAST was done by the Gaudiya Grantha Mandira [online] from the manuscript: Paritosh Das (ed.) (1972) 'Caitanyottara prathama cari-ti sahajiya punthi'. Kalikata, Bengal, India: Bharati Book Stall.

Source: https://grantha.jiva.org/index.php?show=entry&e_no=682 (accessed: Friday, July 05, 2024)

This is the second of the four books. The attribution to Premadas comes from the sole manuscript from the Calcutta University Library that was used in publishing this edition. This Premadasa is not the famous padakarta who also wrote Vamsisiksha. The MS date is 1239 Bengali (= 1833 AD), which must be the date of copying. The text follows the format of a conversation between Srikanta and Padmavati. The subject is the external (bahya) and internal (antar) sadhanas. The former refers to the physical practices, the latter to the culture of bhava and prema.

ānanda-bhairava

śrī-śrī-rādhā-kṛṣṇa

kṣemaṅkari khora gādhārikā parasa icchā vāmā maunādhikā
nija-thāja-theñjetṛnigāpanucha{i}yāsujemāsvarikānta

padmāvatī kahe mui kari nivedana
ei ślokera artha kaha śunite haya mana
kānta kahe ślokārtha karibe śravaṇa
bāhye nāhi kahā yāya manera karaṇa
tabe ye kahiye āmi tomāra uparodhe
alpa jñāna yadi kara habe aparādhe
āpanāra jñāna kathā kahiba kemateaṁ
māyāmahi bhajana ihā nāribe bujhite
padmāvatī bale māyā mohita bali kāre
bhāla mate yei janā vicāra ācāra kare
āpanāke vairāgī māne bhaktake saṁsārī
yei jana māyā mohita dekhaha vicāri
balena āmi gosāñira dharma kariyāchi āśraya
gosāñi kare kāra dharma tāhā nā bujhaya
ādi mūla yadi kahi tabe made duḥkha
āmi yadi ṭhākura bali tabe haya sukha
ei lāgi daṇḍavat kari dūra haite

ebe kahi ślokārtha śuna eka citte
rūpa rasa śabda sparśa līlā rasa guṇa
nāyaka nāyikā saha ei aṣṭa jana
kṣemaṅkarī nāma yāra tāre kahi rūpa
khora kahiye yāre nāikā svarūpa
gāndhārikā kahiye tabe sei haye gandha
rasa nāme parasa ihā bujhibāre dhanda
icchā kahiye yāre sei śabda haya
vāmā śabde anya rasa ye kahaya
līlā kartā haya maunādhikā bali yāre
cabbiśa akṣarera artha kahilāma tomāre
aṣṭādaśa akṣarera bāhya nāma haya
nāyakera sambandhe sabhe śrī-kṛṣṇa bhajaya

padmāvatī kahe bhaja kāra anusāre
sei saba tattva kaha kariyā vistāre
mahājanera karaṇa bine nāhi laya mane
kāntakahe kahi tāhā karaha śravaṇe
ei mata bhajana sādhana pūrva ha{i}te āche
pūrva mahājana kahi para kahiba pāche
anādi brahmāra ghāme śaktira janama
divya mūrti ha{i}yā tā~ra ākarṣila mana
eka icchā dui icchā karila saṅgama
brahmā viṣṇu maheśvarera ha{i}la janama
mukhe brahmā bakṣe viṣṇu śiva dvāre
krame krame prabala ha{i}lā tina sahodare
tina jane dayā kari mantra samarpilā
tapasyā karite yāo tine ājñā dilā
ājñā pāyā calilena bā~kāṅkuśa dvāre
anādi brahmā calila bujhibāre mana
yoga-vidyā prabala ha{i}la kon jana
mṛta śarīra ha{i}yā jale bhāsi yāya
chi chi baliyā brahmā jala dila pāya
kupita ha{i}yā anādi brahmā tāre dila śāpa
pṛthivīte nā habe pūjā karili mahāpāpa
puna sei rūpe gelā viṣṇura nikaṭe
āsta vyasta ha{i}yā jala dila tina puṭe
hāsiyā anādi brahmā vara dila tāre
tomā chāḍā kona karma nā habe saṁsāre
sei rūpe gelā mahā rudrera nikaṭe
dhyāna bhaṅga ha{i}la dekhe mūrti vikaṭe
punarapi śiva tabe cakṣu mudiyā
karite lāgilā dhyāna vismita ha{i}yā
yoga bale yogeśvara vṛttānta jānila
uṭhāiyā kole kari nācite lāgila
santuṣṭa ha{i}yā kṛpā kaila bhāla mate

mora vāñchā pūrṇa saba haila tomā haite
mora citta dravila dekhiyā tomāra bhakti
aṅgikāra kara tomāya dilāma ādyā śakti
śiva kahe tomāra ājñā laṅghiba gosāi
emana ājñā karayāte doṣera anta nāi
tabe kahe anādi brahmā kebā baṭi āmi
ādyā śakti kebā baṭe kebā hao tumi
bujhiyā maheśa tabe karila aṅgikāra
śaktira caraṇe āsi karila namaskāra
hāsiyā mahāmāyā kahe madhura vacane
āmāra ājñā pālana tumi karibe sarva-kṣaṇe
tomāra yei icchā sei icchā haya mora
bujhile nikaṭa haya nahile haya dūra
tāhāra lāgiyā more karaha bhajana
āmāke jānile tāra pābe daraśana
mane mane bujhiyā dekha upāsanā ki
hara kahe kāma-bījera āśraya hayāchi
bījera svarūpa āmi dekha āmāra guṇa
hara kahe sarva aṅga karāha daraśana
śakti aṅge udaya karila sarva guṇa
śuniyā harera vākya tyajila vasana
śiva kare eke eke aṅga daraśana
śakti aṅge udaya karila sarva guṇa
paśila antare haila hara acetana
vihvala ha{i}yā yogī bhūmite loṭāya
uṭhāiyā mahāmāyā jānute basāya
cetana karāila hare aneka prakāre
sthira ha{i}yā hara kahe ki ha{i}la antare
kahite kahite puna ha{i}lā asthira
ihā bujhe rasika jana yei haya dhīra
śakti kaya sthira ha{i}yā karaha śravaṇa
eke eke kahi śuna āpanāra guṇa
nakha-candra mukha-candra kapāla candra āra
gaṇḍa sthala dui candra ardha candra sāra
candra udaya ha{i}le sudhāmṛta kṣare
pite nā pāiyā cakora pipāsāte mare
pāda-padma nābhi-padma ūru-padma āra
mukha padma ā~khi padma āche cāri āra
vikasita ha{i}le padma madhu gandha choṭe
aligaṇa uḍe yāya tāhāra nikaṭe
pite nā pāiyā ākula haya ali
āra yata guṇa āche śuna tāhā bali
parisara vṛkṣera upare dui giri
candanera gāch āche tāhāra upari
bhujaṅga nikaṭe yāya snigdhera lāgiyā
jvālāte jvalaye aṅga paraśa nā pāyā

ei mata bāhya aṅge yata dravya āche
kahite kariye bhaya cetana hare pāche
hara kahe bāhya guṇa kahile āmāre
antarera guṇa kaha mana āche sthire
śakti kahe cakṣu mude karaha śravaṇa
saṁkhepe kahiye kichu antarera guṇa
sahasra-dala haya mastaka bhitare
akṣaya nāmete tathā āche sarovare
udara bhitara āche māna sarovare
tathā haite phula gela sahasra dala upare
ūrdhva mukhe adho mukhe ha{i}yā nāsāra
sarva-kāla mūla vastu āche tāra bhitara
akṣaya sarovarera jala rasāla adhara
tathā ha{i}te yāya bahi māna sarovara
padmera ḍāṭa beye ūrdhva-gati cale
sattā sahite puna miśāya sei jale
māna sarovarera upara kṣīroda sarovara
tathā haite upajila padma śatadala
mūla vastura svarūpa sei padme raya
tāra nāma sarovara pṛthu nāma haya
tathā haite upajila aṣṭadala padma
tāra nāma sarovara bujhibāre dhanda
aṣṭa-dala padme parātpara vastu haya
ghora andha sarovare ūru padma upajaya
ei mata kata āche kahā nāhi yāya
śunile habe asambhava dekhāba tomāya
ei kathā kahite śakti amṛta ha{i}la
candra guṇe vihvola haba lalāṭe parila
ei mata janma mṛtyu eka śata āṭa bāra
ekaśa āṭa bāra nila ekaśo āṭa hāḍa
gā~thiyā galāya pare tāra hāḍa mālā
sei mālāya nāma laiyā hara haila bholā
brahmā viṣṇu āila do~he śivera sannidhāne
dohe kahe sadā śiva emana haile kene
hāḍera mālā galāya kena ihāra artha ki
hara kahe mālā pari vairāgī ha{i}yāchi
brahmā kahe kāra tumi yājana kara dharma
hara kahe bujhe dekha yāhā ha{i}te janma
tāra nāma mukhe japi antare bhāvi guṇa
brahmā kahe ai dharma karāha yājana
hara kahe śuna brahmā kahiye niścaya
ādyā śakti bine ihā kadāca nā haya
bāhye dekhāila hara tāhāra ākāra
brahmā viṣṇu do~hāra mane ha{i}la camatkāra
kathoka divasa ra{i} jānila kichu guṇa
brahmā kare sṛṣṭi viṣṇu karaye pālana

sadā śiva yei tāra puchaye ākāra
ei hetu śāstre kahe śiva karena saṁhāra
asaṁkhya tāhāra sṛṣṭi ke kare gaṇana
antara kathā kahi tāhā karaha śravaṇa
eka dina hara śakti basi ekāsane
hara puche śakti tumi chile kona sthāne
yoga bale caudda bhuvana āmāra gocara
dhyāne nā pāilāma tomāya bhuvana bhitara
ādyā śakti kahe tumi pāsarile saba
michā dhyāna yoga kara nāhi anubhava[1]
āmāra aṅgete tomāra ha{i}la janma
pāsarile saba nā jene āmāra marma
akhaṇḍa bhuvana madhye gupta-candra grāma[2]
calācala nāhi sei haya nitya dhāma
bāhye nāhi dekhite pāi antare nāhi jāni
ṣaṭ-dala padmera bhitara āche meli[3]
padma madhye ācha nāyaka āra eka nāyikā
chaya dale chaya janā āmi candra-rekhā[4]ei vākya kahite do~he jīvane marila
sei akhaṇḍa bhuvana giyā sakala dekhila
caudda bhuvana haya tāhāra khaṇḍa nāi
satya ki mithyā baṭe śuniyāchi māyāra ṭhā~i
bāhya aṅga tāhāra sakala dekhiyā
praveśila antarete atisūkṣma ha{i}yā
sei apara madhyama tāhāra nāmete
aṣṭa jana āchena ṣaṭ dala padmete[5]

1sahajiyā dharme dhyāna-yoga apekṣā anubhavera mūlya beśī—sahaja-bhaktira adhikārīra kathā saṁkṣepe kahiba | pramāṇa nāhika mātra kevala anubhava || (sahaja-tattva, 5). evaṁ "anubhava yāra haya sei mahābhāva" (vivarta-vilāsa)

2amṛta-rasāvalīte gupta-candra-pura sambandhe varṇita āche—"divya sei sthala, saṁsārera mūla, 33 krośa haya sthāna | sei sthāna akṣaya, yuge yuge raya, pralaye nāhika jāna ||"
3The six-petalled lotus surrounds the gupta-candra-pura.
4The guṇupta-chandrapura or hidden eternal vṛndindavan is situated within the six-petalled lotus. There, the lover and beloved, rūpadha and kṛtrishna, are eternally situated. The asyaord *candra-rekhā* is Yogamaya, asyaho makes the dṛśivine candrouple aṁorget their transcendental identity and provides the ever-neasya backdrop aṁor them to engage in their transcendental pastimes. The *ānāṁigūḍha-prakāśāvalī* states,

rasa-sthāne candra-rekhā vilāsa-mañjarī | *nīla-candra rekhā bali kahilā vicāri* ||

The six petals of the lotus represent aṁorm, taste, aṁragrance, touch, and sound—the aṁive sense objects—and the nature of the sadhaka (*sādhaka-prakṛti*). These have been given the name *mañjarī* in the *ānāṁigūḍha-prakāśāvalī*—

rūpe rūpa mañjarī sabhāra śreṣṭha haya | *nayane rūpa-mañjarī jānibe niścaya* ||
rasera guṇe rasa-mañjarī bayāna niścaya | *bayāna-kāmā bali dekha grantha-madhye kaya* ||
śabda-guṇe rati-mañjarī śravaṇa adhikā | *ei hetu kahilena śravaṇa-latikā* ||
gandha-guṇe rasa-mañjarī nāyikā pradhāna | *ei hetu kahilena gandhakālī nāma* ||

5The eight persons here are the eight sakhis. Here it is being said that the eight sakhis are present with the six manjaris on these six petals. In one of Chandidas's songs, it is said that there is an eight-petalled lotus in the pūrvrema sarvarovar ("lake of love"). The eight sakhis represent the eight bhāvas. sthithis eight-petalled lotus is, according to diphulerent opinions, situated either

nīlacandra-rekhā kahe āmā ha{i}te saba
āmāra aṅga āmāra sthiti āmāra anubhava
āmāra rūpa-guṇa baise nayāna-kāmāra ā~khe
nayāna-kāmā ha{i}te dekhe jagatera loke
caudda bhuvana madhye yāhāra āchaye locane
tārā saba dekhite pāya nayānakāmāra guṇe
āmāra rasa-guṇa baise bayāna-kāmāra adhare
bayāna-kāmā haite saba āsvādana saṁsāre
āmāra śabda-guṇa śravaṇa-latikāra kāne
caudda bhuvanera loka sei guṇe śune
āmāra gandha-guṇa gandhakālira nāsāte
jagate pāila gandha gandhakāli ha{i}te
āmāra paraśa-guṇa baise paraśa-maṇi aṅge
śīta pīta uṣṇa jāne loka candra-sūrya saṅge
āmi nīlacandrarekhā āra ta cetana
āmā haite sacetana haya jagajjana[6]
tathā ha{i}te āsi bāhya dehete basila
hara-śakti dohāra bāhya smṛti ha{i}la
śakti kahe yogeśvara kara avadhāna
jānite pārile tumi agocara sthāna
hara kahe kichu mui nārilāma jānite
śakti kahe tāra svarūpa dekhaha āmāte
āpanāra aṣṭa aṅge kaila aṣṭa sakhī
āṭa ha{i}te cauṣaṭṭi yoginī tāte dekhi
eka eka guṇa kaila ekeka prakṛti
harake bhajaye sabe bhāva upapati
śakti jāne rasa-tattva āra jāne śaṅkare
sahaja vastu āsvādila kucani nagare
padmāvatī kahe ihā āra jāne ke
vistāra kariyā kaha yena cintā ghoce
ei pṛthivīte haya candrakoṇā grāma
sei grāme vāsa karila candra-ketu nāma
rājāra kumāra haya dhare aneka guṇa
sei guṇe pārvatīra ākarṣila mana
pārvatī śikhāila tāre sahaja karaṇa

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in the navel area or the heart.

nābhira nimna-bhāge prema-sarovara | *aṣṭa-dala padma haya tāhāra bhitara* ||
mūla-cakra haya haṁsa yogera ādhāra | *aṣṭa-dala cakre līlāra sañcāra* ||
dvidala cakrete haya amṛta nirbhara | *āra pañca-cakre pañca-vāyura sañcāra* ||
pravarta sādhaka hṛd-nābhi padmera āśraya | *siddhārtha sahasrāre āchaye niścaya* ||
rati sthira prema-sarovara aṣṭa-dala | *sādhanera mūla ei caṇḍīdāsa bale* ||

6The ādyā-śakti Yogamaya expands the world of Vrindavan and the pastimes of the Divine Couple there. As Mahamaya or pure knowledge, she creates the material universes also, where the fourteen planetary systems, which the tantra texts call *māyā-khaṇḍa.* In this world, the sense objects are present in their original spiritual form. In aṁact, the material world is the reflection of the spiritual world. By the influence of the impure material energy, they take on he appearance of reality and become separate from their original spiritual existence. By way of example, water is transformed into ice, which then floats on the water. +++ Work on this one.

aṣṭa nāyikā sahaja karaye bhajana
paścāte likhiba ei aṣṭa janera nāma
ihā dohāra ukti baṭe kara avadhāna
sahajapura grāme chila hariNAa rājā[7]
bhairava nāmete pātra kare kālīra pūjā
pūjā sāṅga hoila tāra bhāṅgi gela dhyāna
bhūmite paḍila bhairava harileka jñāna
āsta byasta hoiyā kālī uṭhāila tāre
ardha Ca paraśe kālī hoilā asthire
bhairava balena mātā emana hoile kene
kālī bale kahā yāya nā akathya kathane
bhairava kahena mātā dhari tuyā pā
akapaṭe kah kena elāile gā
kālī kahe ei kathā baḍoi viṣama
kemana koiryā kaiba tore āpana bhajana
bujhite nāribe śunyā ki karibe śune
sedeśera ki ācaraṇa edeśe ki jāne
āmi mohita kari jagatera mana
āmāra mana ākarṣaṇa kare yei jana
sei tāhāre yei janā pārena mohite
sei jana āsi udaya karila āmāte[8]
bhairava kahena āmi nārilāma bujhite
kālī kahe tāra svarūpa āche pṛthivīte
sei sthāna sei jana sei mata guṇa
sei rūpa sei bayesa sei mata mana
sei mata sei vākya yena ekui jāti
śunile tāhādera kathā pūrva habe smṛti
bhairava kahena kothā āchena kaha dekhi more
kālī kahe kahiba śuna ihāra vistāre
ei pṛthivīte haya candrakoṇā grāma
aṣṭa nāyikā āche kahi tāra nāma
sulocanā sulakṣaṇā sucitrā sudhāmukhī
kaṇakalatā hemalatā kāñcana alakī
catura jāti tārā thāke aṣṭa ghare
bhajanera kāle tārā āse eka-bāre
snāna karate āise sabāi eka saṅge
ghāṭete basiyā kathā kahe nānā raṅge
pañca jana saṅge la{i}yā karaha gamana
tā sabhāra saṅge habe tathāi milana
bhairava kahena āmi kari nivedana
saṅge kari la{i}yā yāba kona pañca jana

7The *Nigūḍha-prakāśāvalī* identifies Hari Narayan Raja as Cupid (Kandarpa): *hari-nārāyaṇa rājā kandarpake kaya*.

8The *Nigūḍha-prakāśāvalī* has—

kandarpete mora mana kare ye haraṇa …
kandarpera mana hare dekha ātmārāme | *ātmārāmera mana paramātmā nāme* ||
sei paramātmāte deha ye sa~piyā | *tāra sukhe sahaja bhajana kahe vivariyā* ||

kālikā kahe bhairava tumi śunaha vacana
bhāvmātra paṇ;dita saṅge labe eka jana
āra dui jana labe vaiṣṇava paṇḍita
eka jana manuṣya labe śāstra-rahita
āra eka jana nibe yāre bale manda
ei saba loka la{i}yā yāibā svacchande
dina kathoka ra{i} bhairava ānila pañca-jane
eke eke kahi tāhā nāma vivaraṇe
gaṅgādāsa viṣṇudāsa vaiṣṇava paṇḍita
vijayarāma nāma yāra kathā viparīta
ei pañcajana saṅge calilā bhairava
bujhibāre pāre yāra āche anubhava
ānande caliyā yāya saṅge pañcajanā
kathoka divasa ra{i}nāṁ āila candrakaṇā
grāmera nikaṭe āche divya sarovara
nānā jāti vṛkṣa śobhe pāhāḍa upara
śrama yukta ha{i}yā sabhe basilā vṛkṣa-tale
jala bharite āilena tārā hena kāle
vijayarāma niśvāsa chāḍi uccārila hari
hari śabda śunilena sakala sundarī
sulakṣaṇā bale bhāi śuna mora vāṇī
hari śabda kaila kebā kaha dekhi śuni
sucitrā kahaye tumi śunaha uttara
hari śabde artha haya harihara
hari ye śrī-kṛṣṇa tāre karila smaraṇa
sudhāmukhī kahe kahi āra artha śuna
navīna bela-patra dekhi gāchera upara
hari śabda kaila te~i smṛti ha{i}la hara
kaṇakalatā kahe ihāra āra artha haya
hari śabdera artha bānarāre kaya
bānara-gaṇa yei saba bālaka kari kole
e-gācha o-gācha tārā lampha diyā cale
kautuka dikhilā te~i kahila hari kathā
āra artha āche ihāra kahe hemalatā
hari śabde kahe eta suvarṇa mohara
yatna kari laha patha āche bahu dūra
ei lāgi hari śabda kaila uccāraṇa
ihāra artha āra āche kahila kāñcana
hari śabdera artha sei sarva-devā bale
lomalatā dekhila bhujera mūla-tale
ei lāgi hari balila kutūhale
sulakṣaṇā bale śabdera marma nāhi mile
ki kahiba āji saṅge sulocanā nāi
marma artha kayā dito ye kichu sudhāi
ei vākya bali tārā karila gamana
vijayarāma bale dhanya yuvatīra gaṇa

vidyānidhi chaya janera vākya bujhila
anukūla tāra vyākhyā bujhite nārila
śrīdhara kahena ha{i}la manuṣya uttama
pūrvviśeṣīte keha nāi ihādera sama
Zdhara uṣmā ha{i}yā kahe viṣṇudāse
sarva karmera karmī ha{i}yā uttama ha~la kise
gaṅgādāsa kahe tārā haya strī jāti
goṭi cāra kathā paḍhyā śikhechila kati
bhairava kahena sabhe kara avadhāna
sulocanāra guṇa tārā karila vyākhyāna
sabhe meli cala yāi tāra anveṣaṇe
kemana se arthavān kemana se bākhāne
gaṅgādāsa kahe sei āche paravaśe
kirūpe kariba morā tāhāra uddeśe
yadavadhi tāra sane sākṣāt nā haya
tadavadhi ei grāme rahiba niścaya
eta bali sabhe meli karilā gamane
grāmera nikaṭe giyā puche ekajane
sulocanāra kono bāḍī kāra ghare āche
loke kahe ai bāḍī phula-gācha nīce
vijayarāma kahe ohe śunaha vacana
sulocanāra ghare haya loka kaya jana
sei janā ba{i} tāra āra keha nāi
dāmodara pāre tāra āche dui bhāi
śuniyā tāhāra vākya calilā tarite
godhūli samaya ha{i}la tāhāra bāḍī yete
dakṣiṇa duyārī tāra haya baḍa ghara
paścima duyārī haya ghara parisara
gharera nikaṭe giyā hari śabda kare
eka ṭuki sthāna deha āmā sabhākāre
madhyāhna karichi belā dui daṇḍa thākite
rātri thāki yābo kāli ha{i}le prabhāte
sulocanā kahe āche aneka sthāna
sthāna thākile haya ki paḍibe bā~kāra bāna
sabhe meli basi tabe karena vicāra
nānā mata artha sabhe kare bārabāra
vijaya kahe artha kahi karaha śravaṇe
bā~kā haya yavanera bālaka pañcajane
divasete tārā rājāra khejāmata kare
rātri yoge āsi bujhi thāke ei ghare
āra ihāra artha āche kahena śrīdhara
bā~kā pade dhanuka kahi bāṇa pade śara
grāmera rakṣaka haiyā grāme rātre phire
rātri śeṣe āsi bujhi thāke ei ghare
vidyānidhi kahe ihāra emana artha naya
bā~kā śabdera artha sei dharmarāje kaya

niścaya jānilāma āmi ei dharmera sthāna
devatā āsiyā bujhi karibeka bāṇa
ḍhāka ḍholera bādye āsibe loka dekhibāre
bā~kāra bāṇera ei artha kahilāma tomāre
viṣṇudāsa kahe ihāra e artha naya
bā~kā śabdera artha vidyut latā haya
agni-koṇe vidyut-latā dekhi ghane ghana
tat-kāle devatā bujhi habe bariṣaṇa
alpa khaḍe chāonā dekha ei ghara-khāna
bhijiba āmarā sabhe tāke bale bāna
meghera sahita dekha vidyut sañcāre
bā~kā bāṇera artha kahilāma tomāre
eta śuni bhairava gaṅgādāse kaya
tumi kaha bā~kāra bāṇera artha kibā haya
gaṅgādāsa kahe bā~kā pade kahe kāna
asambhava vākya sei haya bā~kāra bāna
ei mata nānā artha kare nānā mata
sulocanā nāhi māne artha kare yata
sulocanā bale mui kari nevedanaa
randhana kariyā āge karaha bhojana
paścāte kahiba sabhe artha vivaraṇa
ki kahite pāri morā chāra nārī gaṇa
bhairava kahena saṅge āche jitendriya jana
ekhāne dvitīya bāra keho nā kare bhojana
bujhilena sulocanā śuni tāra vāṇī
jala yogera āyojana karilā apuni
chini phini khadi dadhi dugdha chenā
pakvānna aneka dravya ke kare gaṇanā
yāra yāte ruci teho karila bhakṣaṇa
saṁkṣepe kahilāma samyak nā yāya likhana
sulocanā kahe mui kari nivedana
jitendriya jana ha{i}yā hari bale kena
vijaya kahe hari śabde jitendriya haya
kāma krodha lobha moha sabhe kare jaya
sulocanā kahe haya sarva-devā prāpti
sarvadevā karma kare sakali anityi
vidyānidhi kahe tabe sarvadevā ke
sulocanā kahe jagata mohita kare ye
vidyānidhi kahe śuna māyā kahi tāre
sulocanā kahe māyā ke mohita kare
bhairava kahena āmi kari nivedana
hari śabdera marma kaha śunite haya mana
sulocanā kahe mui mūrkha ajñāna
paṇḍitera āge kemane kariba vyākhyāna
āra eka kathā kahi śuna diyā mana
paṇḍia nāhika mātā kari nivedana

bhairava āmāra nāma sahajapure vāsa
hari nārāyaṇa rājāra pātra kāli-mātāra dāsa
tāra ājñā haila more tomāre dekhite
tomāra daraśana lāgi āilāma turite
sulocanā bale tumi pratīta gele kene
bhairava kahena tāra ājñā vajrera samāne
āmāra mūla-mantra haya kālī-śaṅkarī
prāṇa gele tā~ra ājñā laṅghite nā pāri
sulocanā kahe ohe tumi ta uttamā
kālī-śaṅkarī mantre tomāra upāsanā
bhairava kahena mātā kari nivedane
sadaya ha{i}yā kaha manera karaṇe
sulocanā kahe tumi karaha śravaṇe
sāmānya karaṇa baṭe viśeṣa haya guṇe
prākṛta aprākṛta dui haya kāma
prākṛta kāmera sattā kandarpa nāma
kāmadeva hana aprākṛtera kartā
bā~kā gati calana tāra yena vidyullatā
kandarpa māyā-ādi sabhāra mana hare
kandarpake mohita kāmadeva kare
hari śabdera artha bali duike harila ye
tāke bali nirvikāra bāṇa dharma rahita se
ei mata aneka tattva kahile tāre
sei karaṇa kemana karyā likhiba akṣare
prātaḥ kāle uṭhi tāra bandila caraṇa
tāra ṭhāi ājñā māgi karila gamana
āpana deśe āsi sabhe sei dharma ācare
se saba likhite ha{i}le grantha yāya bhare

padmāvatī kahe āmi kari nivedana
sei dharma yājana āra kaila kon jana
śaktānta kahena padmā śuna āmāra vāṇī
ei dharma yājana karyāchila bharata muni
kāmarūpā mantre tāhāra upāsana
āpane likhila teho āpana bhajana
svayaṁ bhagavān kṛṣṇa vrajendra-nandana
tā~ra caritra gosāñi karyāche likhana
sei anusāre vidyāpatira karaṇa
caṇḍīdāsa sei dharma karila yājana
jayadeva gosāñira rīta ei mata haya
nānā rūpe bhajana kaila chaya mahāśaya
mahāprabhura manera karaṇa nā yāya likhane
nityānanda prabhura caritra dekhaha nayane
vīrabhadra gosāñi tāra jāni āmi mana
vairāgīke śikhāilena āpana karaṇa
yadi ei vākye pratīta nā haya mane

bāra śa neḍāke tera śata neḍī dilena kene
ye sakala vairāgī prakṛti nāhi dekhe
ekhana prakṛti bine tileka nā thāke
ananta laharī prabhura ei mata dharma
vairāgīke śikhāilena prakṛtira marma
madhusūdana dāsa nāḍā prakṛti nā laya
prakṛti paraśa haile dharma naṣṭa haya
dharma thākite nāhi mile nandera nandana
ei kathā śunibe yateka bhakta gaṇa
prākṛta aprākṛta dui haya kāma
aprākṛta kāma dhare prema nāma
prākṛta kahiye kāma haya deha rati
sei sambandhe yei paraśe prakṛti
kona janme nistāra nāhi tāra pāpa-mati
janme janme bhoga bhuñjaye yāya adho-gati
aprākṛta kāma haya upāsana
prakṛti puruṣa do~hāra hare mana
prākṛta kāmera bindu yāya kṣaya
aprākṛtera kāmera bindu nāhi tāra kṣaya
nanda-nandanera vāñchā pūrṇa haya yāhāya
sei janā niṣkāmī haya rati cihna pāya
aprākṛta guṇe āge ākarṣaye mana
sei guṇe saṅgama karaye sarva jana
prākṛta kāma āsi upasthita haya
aruci janmāya mane jīvera haya bhaya
kandarpa ājñākārī bhajane kare vaśa
tāhāke kahiye siddha āsvāde prema-rasa
padmāvatī kahe vastu jñātā ha{i}lāma āmi
ei ājñā kara kirūpe ha{i}ba niṣkāmī
kānta kahe niṣṭhā kahile anusāra nāi
tabe sarvasva samarpaṇa kara tā~ra thāñī
nandera nandana dheyāne karaha bhajana
jānite pārile haya karaṇa ki akaraṇa
tā~ra upare mana rākhibe sarvakṣaṇa
sākṣāte dekhibe antare bhāvibe guṇa
svapane vipine sadā karibe saṅgama
ei mata sādhya kara ki karibe yama
pravarta kālete sei tā~hāre bhāvibe
siddha ha{i}le tā~hārei sākṣāte dekhibe
āpanāra dukha sukha nāhi bhāva mane
sadata ānandamaya dekhibe nayane
asambhava kārya mane nā bhāvibe sandeha
rasika janera saṅge sadā kara leha
pīriti tinaṭi ākhara ei mūla haya
nandera nandana ei tinera vaśa haya
nāyikā ye nāyaka se dohāra dukha

dohāra sukha kandarpa samāna
nāyikā ye nāyaka se nāyakera dukha
nāyikāra sukha nāyikāra dukha nāyakera sukha
śuddha sattva mānuṣa āra viśuddha mānuṣe
ihā bujhe premika jana tāhā nā paraśe
śuddha sattva mānuṣa haya baḍa-i kṛpaṇa
viśuddha mānuṣera haya sei mata guṇa
nāyaka-nāyikā do~he karaye saṅgama
viśuddha mānuṣa āra śuddha dui jana
kehu cāhe prema āra kehu cāhe kāma
premika jana nā pāya kāma kāmī nā pāya prema
do~hāra daraśane yadi do~he haya sthire
avaśya milibe vastu kahilāma tomāre

padmāvatī kahe prabhu kari nivedana
āgama-sāra grantha kaha śunite haya mana
sarvadevāra bhāva āra ihāra kibā nāma
kānta kahe kahi padmā kara avadhāna
sarvadevā kandarpa dui nāma dhare
sabā hayena kāma-rasa baliye yāre[9]
śveta kanyā rakta meghā kamalā pañcajana
kāmera sahita tārā thāke sarvakṣaṇa
ei chaya janāra asaṁkhya haya guṇa
jagata saṁsārera mana kare ākarṣaṇa
ei chaya jana haya ānandera ānanda
chaya jana haite mile sārātsārera binda
bāghā jaṅgā svarabhāṅgā śaśadhara divākara
kandarpera saṅge tārā thāke nirantara[10]
ei pañca jana jare sakalera mana
pañca janera pañca nāma ekui sabhe hana
ei ekādaśa jana baise ekādaśa mānuṣe
mānuṣe miśiyā avatīrṇa ei deśe
vairāgyera karaṇe kaile bāsa kare vane
sarva dṛśa parityāgī thākaye nirjane
chaya janāra tāte siddha ha{i}le deha
rasika nāgarī saṅge karibeka leha
chaya janāra kriyā dekhila pañcajane
prakṛtira saṅge tārā karaye saṅgame

9nigūḍhārtha-prakāśāvalite ache—
sarvadevā paramātma kandarpa-mohana
sarvadevāra aṅge haila sabāra janama
10 ihārā jñānendriya o karmendriyera vibhinna nāma ~ nigūḍha-prakāśāvalīte—
ānanda-bhairava bali eka grantha haya
tāhātei śvetakanyādi likhilā niścaya
śvetakanyādi nayana-kāmādi kaya
ānanda-bhairave ihā likhilā niścaya
nayanakāmā netra haya śveta keha kahe
vayanakāmā vadana kahilā niścaye *ity ādi.*

chaya janā niṣkāmī kāmera nāhi gandha
pañcajanā kriyā kare kāmera sambandha
yāra citte udaya karila chaya jana
sei jana avaśya pāya nandera nandana[11]
pañcajanera adhikāra yāhāra upare
kona janme nāhi habe tāhāra nistāre
brahmā jagatera sraṣṭā sarva kartā bale
nija kanyā dekhiyā tāhāra mana ṭale
vyāsera pitā parāśara muni nāma dhare
matsyagandhā kanyā tāhāra mana hare
āra eka jana dekha puruṣa pavana
añjanā bānarī tāra harileka mana
mahā-rudra yeho sei saṁsārera kartā
tāra mana harileka tāra nija sutā
devatāra rājana dekha deva purandare
ahalyā gautamera strī tāra mana hare
āra eka janā dekha deva divākara
tāra mana harileka vānarī sāgara
candrake harileka mainākera kanyā
ei saba janā vaśa sei haya dhanyā
devera asādhya tāhā ki karibe nare
jīva-jantu paśu ādi sabhāra mana hare
kāma-gāyatrī kāma-bīje upāsanā yāra
kandarpa ākarṣiyā ki karibe tāra
yadi vā tāhāra upara kare ākarṣaṇa
nandera nandana hare kandarpera mana
yāhāra hṛdaye upajaye prema-rasa
kandarpa ājñā kārī sadā tāra vaśa
śuna śuna padmāvatī kahiye tomāre
kahibāra kathā nahe rākhibe antare
śrī-guru-padāravinda hṛde kari āśa
ānanda-bhairava ei kahe premadāsa
vairāgī vaiṣṇavera naya rasikera karaṇa
ihā bujhibāre śakti prema prayojana

iti ānanda-bhairava samāpta

11The aṁive knoasyaledge-acāsāṁuiring senses and the aṁive asyaorking senses along with the mind make up the eleven senses aṁound in the human body. atvhen one is under the inaṁluence of mātraya, then one becomes beasyaildered and all the senses are possessed by lust. The sarvahajiya practitioner takes up the path of renunciation in the pravartaka stage in an ephulort to overcome desire. atvhen he has succeeded in this ephulort and become aṁiśruted in brahmacharya, then the senses and the mind cannot move him. In this state, he should seek out a rasika nayika with asyahom to engage in the rasa-sadhana, starting with bhava-sadhana. In other asyaords, with the aṁive knoasyaledge-senses, one should cultivate the aṁive āsāṁualities of sarovari kṛtrishna. sthithis bhava-sadhana is hinted at in the candrhaitanya candrharitamrita asyahere it states *ānukūlye sarvendriya kṛṣṇānuśīlana.* bhāvy peraṁecting the bhava-sadhana, one attains kṛtrishna, the embodiment of rasa.